

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, MARCH 26, 1910.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 27.

LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. E. H. PICKERING, of Manchester College.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. G. CRITCHLEY, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11, Mr. MAURICE ADAMS, "A Mahatma of the West"; 7, Rev. W. J. JUFF.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. Good Friday, 11, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Rev. J. F. PARMITER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A. Good Friday, 11.15, Rev. H. GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Dr. J. LIONEL TAYLER.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. JOHN CARROLL; 7, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. LUCKING TAVERNER.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30, Mr. SMERDON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. DOUGLAS W. ROBSON, B.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. CHARLES READ; Chairman, Mr. GEORGE WOOLLARD; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. C. F. HINTON, B.A.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
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 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
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 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

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 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 6.30, Rev. A. AMEX.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
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Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATHS.

GASKELL.—On March 23, at 184, Hagley-road, Edgbaston, Eva Lakin, the wife of Frank Gaskell, of The Birches, Codsall, and only daughter of the late Henry Lakin Smith and Mrs. Lakin Smith, aged 33 years.
 MARSHALL.—On March 13, at 5, Kensington-terrace South, Sunderland, William Marshall, late manager of South Shields Bottleworks, in his 82nd year.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

MR. E. D. MOREL, the intrepid pioneer of Congo Reform, has written a letter to the press to call attention to the way in which our hopes of gradual improvement under the new régime in Belgium are being frustrated. “My Congo mail,” he says, “shows that everything is going on in precisely the same manner as before the Belgian Colonial Minister's visit. It could hardly be otherwise, seeing that the Congo Budget for this year provides that over 50 per cent. of the revenue shall be raised by what is euphemistically called ‘forced labour.’ It is doubtless for this reason that the Foreign Office is renewing its old game of suppressing the reports of its Consular officials—pursued from 1896 to 1904, until the public agitation compelled a change of practice. No report has been published from any of the Consular staff since January, 1909, and none from the Vice-Consul in the Katanga region of the Congo for over two years. For what purpose, then, does the nation pay for the upkeep of these officials in the Congo?”

MR. CHESTERTON devoted his column in the *Daily News* last Saturday to Liberal Christianity and the controversy between what he calls the Puritanism of Mr. Forsyth and the Pantheism of Mr. Campbell. His complaint against the New Theology is that it is too absorbent, too hospitable in its welcome to new movements and ideas. “I accuse these progressive people,” he writes, “of taking the soft part of a Church's duties and leaving the hard part; they will preach a positive, but not the negative that flows from it; they will say with tenderness that a child is an angel; they will not say with righteous indignation that therefore he is not a monkey.” We may remark in passing that in its love for “positives” Liberal Christianity has the sanction of a certain utterance called the Sermon on the Mount, for which presumably Mr. Chesterton retains some respect. The whole article is an attempt to condemn a movement, which does not appeal to an

insatiable appetite for irrationality, at the bar of brilliant half-truths.

IN the course of his article Mr. Chesterton deals “in a spirit of love” with the leader in the *Christian Commonwealth* by Mr. Lloyd Thomas, from which we quoted last week. He misses entirely the real force and purpose of that clear and strong utterance, and does not even allow himself a word of praise for its fine plea for fairness and good temper and the absence of dogmatic superiority in religious discussion. A brilliant reply by Mr. Lloyd Thomas appeared in the *Daily News* on Tuesday. We print it in full in our present issue.

We referred last week to an appeal from Canada and the fresh opportunities which are opening up for Liberal Christianity in the Far West. In a letter recently received from the Rev. William Jellie, of Auckland, quoted in the new number of *Word and Work*, there is the same note of urgent need. “When,” he asks, “will the churches at home realise the opportunity they are missing by not doing anything to follow up their kinsmen who wander off into the wilds, and give their bodies and brains to the building up of a greater and younger Britain—and because younger therefore to be cared for until they are able to provide for their own spiritual requirements? I want English Unitarianism to take Colonial needs into its survey of the future, with a view specially to a steady supply of capable and vigorous young men for the pulpit.”

We welcome very heartily the suggested publication of a short popular commentary on the New Testament on what may be described as Liberal Christian lines. It is proposed that the American Unitarian Association and the British and Foreign Unitarian Association should co-operate in this scheme. Dr. Carpenter, we understand, has already promised his advice. The difficulties are, of course, very considerable, and are inherent in the very nature of the task. On many topics it is quite impossible to speak dogmatically. Various points of view must be discussed and allowed for, and the old error of annexing the New Testament as the patron of our own doctrinal schemes rigidly avoided. At the same time, if the commentary is to fulfil its purpose, it must be short and simple enough for popular use, and deeply religious in tone.

THE preacher at the service in connection with the anniversary of the British and Foreign Unitarian Association in Whit-week will be the Rev. J. J. Wright, of Chowbent. It is an honour well deserved by a long record of work marked by great faithfulness and growing success. Mr. Wright qualified long ago as a specialist in religious education in the non-controversial sense of the word, and has identified himself completely with the life of his large Lancashire Sunday-school. Educated at the Unitarian Home Missionary College and Owens College, Manchester, he entered the ministry in 1877. He has held pastorates in Leicester, Belfast, and Bolton. He settled at Chowbent in 1891, and three years later became editor of *Young Days*. In the latter capacity he has shown unfailing resource and a brightness of spirit which have charmed the large circle of children whom he delights to consider his friends.

It is announced that the Essex Hall Lecture for the present year will be delivered by the Rev. W. G. Tarrant, B.A., of Wandsworth. In these days of short ministries, Mr. Tarrant has been an exception to the rule. He went to the Unitarian congregation in Wandsworth in 1883, in its days of weakness and early struggle, and has built up the successful church of which he is minister to-day. But the hard work of a London minister has not been allowed to rob him of his scholarly tastes, and his pen is never idle. As a student his interests lie specially in the New Testament and the early development of Christianity. He was editor of *THE INQUIRER* from 1888 to 1897, and is still a frequent contributor to our columns. After completing his course at the Unitarian Home Missionary College, Mr. Tarrant spent two years at Manchester New College, London, in the great days of Dr. Martineau. He is a graduate of London University.

WE are glad to hear that the Rev. R. J. Campbell is gaining strength, and hopes to resume his ministry on the first Sunday in April. The preacher at the City Temple on Easter Sunday will be the Rev. Joseph Halsey, one of the veterans of Liberal Christianity in the Congregational ministry.

THE latest reports of the Rev. W. Copeland Bowie from Bordighera are of the most cheering character. He hopes to resume his work at Essex Hall soon after Easter.

THE CRY FOR IMMORTALITY.

CHRISTIANITY overthrew the State religion of ancient Rome largely because the younger faith was able to satisfy the human demand for Immortality. The substance of the Easter faith was the conviction that CHRIST was still alive in GOD, and that the influence of his living spirit could still be felt and known in the experience of the faithful. It is true that we now build less on any fact or theory of the Resurrection than on the enduring revelation which CHRIST gave of the essential nature of man. He knew what was in man. He communicated to mankind a heightened sense of the sanctity and worth of the soul. It is hardly likely that men will now believe in immortality on the ground of their prior belief in the Resurrection, but many will still believe in some objective kind of spiritual manifestation of the Risen CHRIST because they already believe in immortality. The phenomena which are so impartially and critically studied by the Society for Psychical Research may make credible the main incidents of the New Testament narratives concerning the apparitions of CHRIST. But, except for a few, such phenomena will provide grounds far too precarious for modern faith.

We must discover the evidence for our immortality within, not without. The facts which convince us are not mere incidents in history, but the felt needs of our present being. We have but to unfold the implications of our deepest life to find the only "proofs" of immortality that are really satisfactory. There are in human nature, as such, hints and prophecies that go beyond the term of mortal life—growing vitalities which demand for their maturing time and opportunity, which the longest earthly life does not grant. These prophetic elements reach out hands of prayer to a life beyond the bars of death. As our nature becomes pure, intense, and aspiring, in that proportion is it smitten with vanity unless its faith in immortality is firm. The more religious men become the more intolerable is the thought of extinction. HUXLEY meant what he said when, in a moment of familiar candour, he admitted that one of the upper circles of hell would be preferable to utter annihilation. It is, indeed, the most pathetic and perverse paradox of naturalism that the higher we ascend in the scale of life, the deeper do we descend into the horror of death's abyss. The more intimate and sacred one's affections the more unrelieved in its cruelty becomes the menace of final separation.

We are sometimes told that if there be no future life we should "pitch this one high." By all means we should make the most of it, but as we would be sincere and true we must not pitch it *false*; but to pitch it false is precisely what we do when, disbelieving in immortality, we yet love our friends and our fellowmen as if they had

true permanence and enduring being. Temperamental optimists may indulge in the luxury of unreasonable and unreasoning affection, but only minds who believe in immortality may *reasonably* love each other with a love that is "part of the business of eternity." A father who had lost a son came in his bitter grief to BUDDHA and received this consolation: "Yes, so it is, my father, what a man loves brings him woe and sorrow, suffering, melancholy and despair." No other reply was, indeed, possible on his theory.

For, apart from the truth of immortality, our deepest loves and friendships are for beings that are ephemeral and transient; at best, a matter of a few days or a few years, mere passing phenomena that must come to an end and disappear. The great wheels of the world will grind out similar chaff, which death will similarly blow over the wastes and deserts. If we do not believe in immortality we must not suffer ourselves to love with a love that whispers of everlastingness, for that is not to pitch life high but to pitch it false. It is, however, often replied that if friendship be this frail and evanescent thing, then the more precious should we guard it; the briefer its nature, the more self-sacrificing should be its ministry. Indeed, it is frequently urged that disbelief in immortality tends to intensify human love. Will not a thirsty soul, having but one cupful of available water, husband every drop the more covetously because it is a cupful and not an ever-flowing stream? Such a contention might well fill us with despair, for it means that the depth of friendship must vary inversely with its length; that our affection for a friendly fellow-passenger on board a liner, whom we meet for the first time, and whom we are to part with after five or six days when we come to port, ought to be deeper and more sacred than our love for sister or wife, or child, who is to continue with us through all the voyage of the everlasting seas. Love that does not cry out from the core of us for continuance, for growth, for expansion, for perfection, is not the most pure and the most passionate love of which even our present nature is capable. That our being is now and here great enough for this greater love suggests that it already possesses the secret of its own immortality.

F. W. ROBERTSON rallied many feeble doubtful hearts when he said, "If there be no GOD and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward." But it is often forgotten that this is a secondary line of defence when the first has been overwhelmed. It is a second-best life, a stoical determination to make the most of what remains after the primal glory has departed. After all, the length and brevity of our time-scale may change the entire value of

an action. Our estimate of it may shift from a quantitative into a qualitative one. An enterprise which would be right for a vigorous man of thirty might be foolhardy and immoral for a man of ninety. The rightness or wrongness of our conduct in some particular might still more crucially depend on whether we believed or did not believe in the persistence of a human personality beyond death.

We cannot say that immortality does not matter. To tell us that the question is a matter of indifference is merely the whistling of the small boy in the dark. There is no scepticism so ruthless as that which Faith herself exercises. The ordinary denials of commonplace materialism are faint-hearted and shallow compared with the inexorable thoroughness of the denials of Religion. Natures that have never clearly awakened to the joy of union with the Divine, that have never loved the angelic ideals, or adored the saviours of the race, may be content to live an ephemeral existence, asking no questions, and finding ample joy in mere earth-happiness. But those who have felt the call of perfection, who have been haunted by Paradisaal Dreams, who have whispered in some death-chamber

"There, that is our secret: go to sleep! You will wake, and remember, and understand,"

these can never again be reconciled to a brief vista that breaks abruptly at the grave.

The truth is that religious people have been far too timid on this great theme. They have been too considerate of the feelings of the sceptics, and too discourteous to the instincts of faithful Christians. We shrink from saying boldly that if in this life only we have hoped in CHRIST we are of all men most pitiable. Let it be granted that the boon of sensuous existence is indeed a lavish gift. Life is sweet on almost any terms. The light of the sun is a pleasant thing. Given health and a day, natural existence would be delicious as honey and sparkling as wine. Yet, there is one further condition, that we should not be creatures constrained as now to look before and after. If, being rational, we have no vision of some ultimate fruition, no hope of any place in the mystic Rose of Heaven, then even the present life suffers disillusion and blight. Oh, but Humanity! Progress! Is not that enough? Though death be the end of the individual, yet what was best in him lives on in hearts that loved him. He survives in the race. He belongs to the choir invisible—and so forth and so forth. But progress toward what, pray? Is there, once we rid ourselves of rhetorical glamour—is there anything very kindling and inspiring about a Humanity that lasts just a little longer than the individual of to-day? Is this planet immortal, is it never to freeze or burn out its human life? Is not this Humanity also a perishing and

ephemeral thing? Some day its hour may also strike and the grim farce of human evolution will be rung down by the crack of doom. The imaginative reason projects itself to the far future and anticipates as already present that grey sea of chaos without form and void, destitute of even one single fiend to chuckle over the ruin of the worlds. Once that vision, in any sincere and thorough-going way, has been faced, once it has become felt in the very nerve and marrow of the soul, we shall deal more curtly with the bravado of buoyant deniers. We shall demand personal immortality as an essential postulate of any rational and spiritual philosophy. If that demand is only a dog's cry for the moon then is the pillared firmament rottenness and earth's base stubble.

But given the inspiration of the Christian Faith, given the thought of the immortal conservation of life's true values, given a religion not merely of Time, and not merely of Eternity, but of Sempiternity which can unify the Everlasting and the Eternal, then we may hear the silver trumpet of reason awaken the world from the nightmare of death. We live again in the morning of the world's prime. The Ancient of Days is seen to be the Youth of Eternity. We battle on knowing that the Heart of the Universe is with us, that the stars in their courses fight for us. We wage losing battles, known beforehand to be losing battles, because we know that they are necessary skirmishes in a campaign which can never finally fail. We are now certain that, on the whole, though temporarily defeated, after brave resistance or attack, it is yet well with us, for Victory is the last glad shout of our warfare and our ultimate beatitude to glorify and enjoy God for ever. ☞

J. M. LI. T.

LIFE, RELIGION & AFFAIRS.

"ELEKTRA."

AMONG the crowds which have flocked to Covent Garden for their first hearing of Strauss' latest work, two sections of the audience must have met with a surprise, for directly opposite reasons: those who went without previous knowledge, and looked for a musical setting of the classical Greek tragedy as we have seen it adapted in recent years for the modern stage; and, on the other hand, those who had seen exaggerated accounts of its original production in Germany, and expected to be deafened by a concourse of weird instruments hitherto unknown to music, producing an orgy of noise through which the shrieks of the singers faintly penetrated (as might be gathered from the story that at a rehearsal the composer shouted from the back of the theatre, "More noise! I can still hear the voices").

The version of the legend here used was written by Hofmannsthal a few years ago, and has been given in London as a play; the dramatic unities are observed and the characters and events of the Greek tragedy are retained, but they are treated in a half-barbaric, half-modern spirit, which is far removed from the solemn and stately atmosphere of classical drama.

And yet this new handling may, after all, be nearer the truth of the legend. The Homeric age, as we have guessed from the gold ornaments of Mycenæ, and now understand from the wall paintings of Crete, was a period, barbaric perhaps, but far from simple or primitive. It had a highly developed civilisation of gold and jewels and embroidery and rich colour, sharing little in common with the Hellenic life and art which followed it after many centuries. On a smaller scale, we could better compare it with the declining Roman Empire, and an Electra in the classical draperies of the Parthenon sculptures would be no less an anachronism than Lady Macbeth in a modern ball dress.

As to the music, it brings us to another stage of an evolution which has steadily continued ever since the seventeenth century; each composer inherits the resources and methods of the last, and hands them down increased and developed. Further instruments are now added to the orchestra as Wagner left it, and new and striking effects are obtained by disregarding, as he did, all academic rules of composition. But the volume of sound at a climax is not more overwhelming than that which we know in the "Ring," nor are the voices strained beyond their power. Nothing is more certain in music than that the discords of to-day are the harmonies of to-morrow, and if we are startled by the innovation of writing for groups of instruments in different keys, at the same time we need only recall the early criticisms of "Tristan and Isolde," and bear in mind that that opera could not be produced for many years because it was declared impossible for any human being to sing the music.

Like a true Greek tragedy, the action in "Elektra" is straightforward and concentrated; there are no changes of scene or underplots, and the performance occupies less than two hours.

The opening itself is startling. There is no prelude to produce the atmosphere which Wagner creates; with a crashing chord the curtain is, so to speak, torn apart, and we are flung at once into the course of the drama, in the courtyard of Agamemnon's palace, which fills the back of the stage on a higher level; steps lead up to the entrance of the vestibule, which has also window openings looking on to the court, and the massive Homeric architecture in the dim light of evening produces a vague effect of gloom and oppression. The action is divided into distinct parts, and, following the earliest Greek custom, only two of the leading characters appear together. After a dialogue among the serving maids, corresponding to the Greek opening chorus, Electra appears alone and invokes the shade of Agamemnon, recounting the vain sacrifices made by Clytemnestra in the hope of expiating her crime. Electra is depicted as consumed by a fierce mania for revenge, which has taken entire possession of her mind, and she is contrasted with her sister Chrysothemis, who now appears, representing the gentler and more normal woman, with a longing for the happiness of ordinary life, away from the tragic surroundings to which Electra clings. In her vision of the joys of mother-

hood, the music attains to a wonderful and simple beauty which throws into the strongest relief the scene which follows. A hurried procession of priests, servants, and animals passes across the vestibule, followed by Clytemnestra, who glares down at Electra from a window. She wears a scarlet robe, and is covered with jewels, charms, and talismans. Her nerves have been wrecked by remorse, superstition, and fear of coming retribution, and she personifies conscience-stricken guilt. The sight of her daughter stirs some memory of happier days, and she resolves to appeal to her for help, dismisses the attendants, and descends wearily into the courtyard. Her first words are simple, "Ich habe keine guten Nächte," but their simplicity seems to convey more tragic meaning than the translators', "I am distraught with nights of horror." Her sleep is destroyed by appalling dreams, and a grim "something" haunts her wakeful hours; surely there is an appointed sacrifice by which this evil can be exorcised. Electra at first listens coldly, and hints mysteriously at the destined victim, but as Clytemnestra grows more threatening and insistent, she suddenly bursts out, "Thou art the victim," and in wild prophecy pours forth her vision of the return of Orestes, the pursuit through the palace, and the final expiation. The two stand face to face in fierce exultation and speechless horror, when the attendants rush out and whisper to Clytemnestra the news that Orestes is dead. Her expression changes; she recovers her self-control, and with harsh and defiant laughter, sweeps back into the palace. This scene is the most powerful and thrilling in the whole opera. The orchestration has a background of ominous metallic tone, and abounds in what we now regard as discords; but it achieves its proper aim of intensifying and expressing the situation on the stage, and combines with the genius of the great singer who takes the part of Clytemnestra to produce an impression not often equalled in the history of opera. We recall Aristotle's definition of tragedy as a purging of the mind through pity and terror.

The entrance of Chrysothemis reveals the supposed death of Orestes, and Electra declares that the duty of executing vengeance for Agamemnon now falls on the two sisters. She appeals with every form of persuasion and entreaty to Chrysothemis for the aid of her strength; but the gentler nature turns away in horror, and with a hurried cry, "Well then, alone," Electra begins to dig with her hands below the palace steps where she had hidden the fatal axe of Clytemnestra. As she is absorbed in this, Orestes enters the court and stands watching her, having sent the false news of his death to ensure access to the palace as a messenger. He is the one character in the drama treated in the original Greek spirit, and might have been so imagined by Æschylus or Sophocles. Clothed in a black robe, and interpreted in the orchestra by solemn and massive chords, he represents abstract justice, retribution, an impersonal fate—everything which is furthest from Electra's wild yearning for revenge.

After long years apart, the brother and sister do not know each other, but Orestes

is revealed by the silent homage of some old attendants, and Electra greets him, as if in a vision, with soft and simple music which touches the highest level of beauty. He ascends to the entrance, is received by the servants of Clytemnestra, and passes from sight, while Electra is left alone in horrible suspense, expressed by the confused rushing passages on the lower strings. At length a distant cry tells of the accomplishment of the deed, and she stands before the closed doors to bar the entrance of the frightened attendants who crowd into the court. They retire again before the approach of Ægisthus, who is welcomed by Electra with ironical humility. She escorts him to the steps, waving a torch with rhythmic movements, like a priestess in a sacrificial procession; he passes in to meet Orestes, who is seen waiting for the second victim, and Electra puts out the torch and again waits alone. A remarkable musical effect, produced by a long and remote "glissando" up the harp to the highest note, which is then held by the violins, seems to show that at this point she loses her reason. When Chrysothemis and the attendants rush in with the news of Orestes' triumph, she rises like a mythical Fury, and performs a symbolical dance in honour of retribution and the justice of the gods, falling dead at the close, while her sister calls for Orestes through the barred doors of the palace.

It is not easy to analyse the qualities which distinguish a really "great" work of art from a merely interesting one; and here we cannot apply the test of time, which has long since vindicated Wagner from the scorn which was at first poured upon him. The academic critics denounce as usual—the subject is too ferocious to be fit for representation; the music, where simple, is commonplace; where complex, is mere vulgar noise and discord; and so on. Only repeated hearings and study of the score can accustom us to the strangeness of the music, and show the method in much seeming madness; but we recognise that "Electra" rivets our attention and deeply stirs us, and we do receive that vague conviction, often felt before some work of painting or literature or architecture, that a new example of "greatness" is revealed to us, though as yet it may be but dimly understood.

R. P. J.

BIBLICAL EDUCATION IN THE SOCIETY OF FRIENDS.*

THE Society was built upon the belief that "Oxford and Cambridge cannot make a minister," as George Fox put it; and we hold still, with undimmed clearness, the view that the best form of Christian ministry is voluntary and unprofessional, and that by a strictly unofficial ministry the work of God in the souls of men is least trammelled by routine.

But the best of arrangements—even if on other grounds this be the best—has its incidental disadvantages, or, to put it perhaps more accurately, a more fixed clerical order has practical advantages which we Friends lose; indeed, if it had

not, it could hardly have become so nearly universal.

One of the difficulties under which we labour is undoubtedly that we have had no regular means of receiving or imparting theological education. There have been no theological professorships amongst us, and the thin line of our scholars has been, like our ministry, amateur, representing the hobby of a schoolmaster, the difficult achievement of a studious grocer, or the occupation of a man of means. In a country like England, the home of ancient and well-endowed scholarship, other people's books have, of course, been available for us, and the teachers in our schools have formed a body of steady, if modest, Biblical students, most of them having to teach Scripture not as a trifling byeplay, but as the very centre of their interest.

But how serious this particular blank may become is well illustrated in the history of the American colonies. Pennsylvania was the largest and the richest of them all, but the Quakers there founded no college because they had no need of educated ministers; the Puritans of New England, on the other hand, narrower in their intellectual outlook, required trained ministers. Harvard and Yale are the result. The intellectual primacy of America has gone to Boston instead of to Philadelphia, where Friends were content with establishing excellent schools for boys and girls, still the standard secondary schools of America.

For many years this amateurishness of learning has been a source of uneasiness amongst us, which found expression and culminated into action after the Manchester Conference of 1895, where were laid the plans for the first Summer School, held at Scarborough in 1897. Few years have passed since then in which there have not been held these summer schools on theology and economics. In Dr. Rendel Harris we possessed a scholar of high rank who entered the Society from outside. We possess a number of competent lecturers in special departments, and we invited a number of the best professors from the Free Churches to lecture to us. The large summer schools, which lasted for a month or six weeks, and drew several hundreds of students to Windermere or to Birmingham, have now given place to smaller local gatherings, holding eight days, and dealing with one or two hundred students; of these one or two are held every year. In addition to this, courses of Biblical lectures of the type of University extension lectures were given in many centres, and still continue. And last of all, a permanent college was founded on the initiative of the late John Wilhelm Rowntree, and through the generosity of George Cadbury, at his former house, Woodbrooke, Selly Oak, near Birmingham.

In this delightful place, surrounded by lovely gardens and lake, there have gathered for the last six years students of both sexes, who spend one, or two, or three terms there, who attend lectures by a varied and able staff of lecturers, not all Friends, with Rendel Harris as director of studies, and with a kindly warden and his wife as head of the household, a post now occupied by Mr. and Mrs. Isaac Braithwaite. Forty-one students are at present in attendance,

by no means confined to Friends, nor even to Englishmen. Norsemens, Americans, and Dutch have been our principal foreign visitors, with a few from France and Germany. The spirit of the place is as delightful as the life there is found to be; socially and religiously it is a home of refreshment and vigour. The kindness of George Cadbury, Joseph Rowntree, and others has made the cost of residence low. It is not uninteresting to note that side by side with scriptural and theological study, economics and social service has an assured place; we have somehow found, as R. J. Campbell and his Progressive League found, that the two branches of instruction are equally necessary for our efficiency as a church.

But we have, perhaps, sixty thousand men and women in our adult schools. The organisation is now national and undenominational, so that it is a matter of judgment as to how many of the total membership of the Adult School Union should be counted as under the wing of the Society of Friends. The movement for Biblical instruction and modern intelligent dealing with the Bible has been felt to be urgently needed there. This has similarly been met by temporary local schools and by an institution. Working men cannot go to summer schools among the mountains or by the sea; but they have their week-ends, and therefore week-end schools are being held all over the country, in which three or four illuminating lectures by highly trained men are given to the adult scholars of a district in what is called a Lecture School. Forty-seven of these were held during the first nine months of the year 1909, and the number is steadily increasing. They have the effect of liberalising and making intelligent the ideas of the men in that great Adult School movement, than which nothing is more significant or more hopeful in English life. The institution of which I spoke is at Fireroft, near Woodbrooke, to which working men can go for a longer or a shorter stay, and study economics and civics and Scripture, together with gardening and other things of an outdoor character. This institution is due to the liberality of the Cadbury family; it is in general analogous to Ruskin College, Oxford, but is imbued with a definitely religious influence.

Smaller local institutions, analogous to Woodbrooke, have been founded at Leeds and at York, with the view of educating near their own homes those who cannot leave them to go to Woodbrooke.

In these ways we hope that those who exercise the gifts of teaching and ministry amongst us may become, if not so thoroughly trained as a college-bred minister, yet still workmen that need not be ashamed. We do not flatter ourselves that one, two, or three terms at Woodbrooke will do what three or five years at a theological college could accomplish, but they will do a great deal in the way of guidance and stimulus, and to open the door to life-long study. It need hardly be added that an increased knowledge of the history and origin of the books of the Bible, and of Christian doctrine, have enabled us to avoid serious controversy in that development of liberal theological opinion which every church has witnessed in our time.

JOHN W. GRAHAM.

* Report of the Woodbrooke Council, Croydon; E. Grubb, 3, George-street.

BISHOP WELLDON ON CRITICAL
EXTREMISTS.

It has become a commonplace with some of our religious mentors to cast doubt upon the value of the Higher Criticism and to proclaim its approaching bankruptcy, because some of its devotees have been guilty of extreme opinions. Bishop Welldon is far too able a scholar to take sides with ignorant reaction, but in a recent lecture on the "Higher Criticism of the Bible as Illustrated by Similar Criticism of the Homeric Poems," he did apparently give some encouragement to the belief that the critics are rather discredited in the eyes of sensible men. Every pioneer in the unexplored territories of knowledge has to follow shadowy trails of evidence, and to fashion theories which fresh discoveries or a closer study of the facts may prove untenable. But this does not mean that all his work is wasted. He has stimulated investigation and widened the horizons of thought, and probably added to the sum of knowledge. In the necessary revision of extreme positions, which is always going on, wise men do not revert to an unthinking acceptance of tradition, or allow themselves to speak in tones of disparagement of the splendid work of the pioneers, as though it had been simply a useless ploughing of the sands.

When Dr. Welldon tells us that a "Revindication of the Bible" is not far off because some extreme positions have had to be modified, we fear that he is using language which is liable to grave misunderstanding. Whatever may happen, the larger issues of criticism are not discredited. It has revealed the Bible once for all as a literature, subject to all the moulding influences of climate and temperament and special gift and experience, which we can trace elsewhere. Many of the problems of Biblical study, in becoming literary and historical, have ceased to be religious at all in any primary sense of the word. No revindication of the Bible will restore it to men as an infallible text-book of divine history and doctrine, or eliminate legend and folk-lore from the early chapters of Genesis. For our part, we are glad that it is so, the gain for religion is so immense; and for this gain even the extremists among the critics should receive the credit and gratitude which are their due.

G. K. C. AND LIBERAL
CHRISTIANITY.

The following letter by the Rev. J. M. Lloyd-Thomas was published in the *Daily News* on Tuesday :—

"My friend, Mr. Chesterton refers to my article in the current number of *The Christian Commonwealth*, and I want to tell him that with his main contention, namely, that Christianity rejects as well as assimilates, is exclusive as well as inclusive, I am in entire accord. But there is more than one way of being exclusive. There is the way of Christ, who said that those who did not strive after real charity and inclusiveness were against Him. Then there is the sinister way of the despotic heresy-hunter who is intolerant of all goodness which does not appear under his particular flag. It was precisely this

kind of thing that Christ rebuked in the saying: "He that is not against us is for us."

I agree, further, that genuine progress will be on the lines of the Christian tradition, and inspired by the Christian spirit. I am not the least bit interested in trying to capture Theosophy, Eddyism, Higher Thought, or Spiritualism for Liberal Christianity. I should resist (possibly with a whip of small cords) the attempt of any of these minor cults to capture the Christian Church. I do not belong to any of the "hotch-potch" movements for which Mr. Chesterton feels such repugnance. But I have excellent friends who do belong to them, and these are in conduct, character, and spirit more essentially Christian than many of the Christians I know. I believe they are within, not without the true fold. Even if I did not believe this, I should still deplore all virulent and vulgar denunciation of them.

I would beg Mr. Chesterton to quell his alarm, and come back to the ranks of liberty by believing more faithfully in the victoriousness of the Church of Christ, by regarding it as a-septic, and not merely anti-septic, by seeing it, like God's beautiful open uplands, without necessity for either ventilation or drains. It is a querulous orthodoxy that needs to have its doors broken down and its windows smashed so that the patient may have the full benefit of the open-air cure.

Finally, I cannot hold myself responsible for every joke or ironical remark that appears in papers to which I contribute. Diabolical as the suggestion of a State lethal chamber for mortal bodies would be (had it been seriously made by *The Christian Commonwealth*), would it be really more diabolical than the ecclesiastical torture-chamber which orthodoxy provides for immortal souls, or the lethal limbo into which Mr. Chesterton (in a spirit of love, would consign all heretics? I invite him to reconsider the matter, and come over and help us to restore the freedom and catholicity of the Christian Church.

DR. FORSYTH AND THE NEW
THEOLOGY.

STRIKING LETTER BY THE REV. J. PAGE
HOPPS.

Dr. Forsyth's remarkable utterances at Hull have drawn forth comments in many quarters. The following letter from Mr. Page Hopps, which appeared last week in the *Daily News*, will be of special interest to our readers :—

"You have given us a good column of Dr. Forsyth's bitter assault upon 'the New Theology' and the zealous and beloved representative of it, the minister of the City Temple. Will you give up a few lines to an onlooker and outsider who would like to indicate how it affects him?"

"Broadly speaking, the whole thing looks like the attack of an irritated vested interest upon a buoyant and brilliant attempt at reform; and one looks in vain for the 'sweet reasonableness' which reveals a gracious spirit; but, alas, one is pelted all through with the bitter phrases which reveal violence rather than charity, and temper rather than grace. With, as

you suggest, an obvious reference to the minister of the City Temple, we are asked to have contempt for 'an adventurer' who has not studied Greek, and scorn for amateurs whose advocacy is that of 'ignorance and quackery.' The men of the New Theology are derided as 'the red men,' who adopt 'hot sand and ginger tactics.' And all this is intended to be descriptive of and destructive of a beautiful attempt to humanise theology and socialise the Church. It is pitiful.

"Looking back upon the whole thing, one seems to see a sharp maker of fierce phrases and clever epigrams setting to work to produce a gatling gun full of them, simply to show what a masterful fighter could do to smash a foe. It may be all very able, but it is all very sad. And where does Christ come in?"

THE NEW TESTAMENT WITH
REFERENCES.

It is a long time since the English student of the New Testament has had a more welcome volume placed in his hands than the handsome edition of the Revised Version with Fuller References, which has just been published by the Oxford University Press. The work was begun so long ago as 1873 by Dr. Scrivener and Professor Moulton. In 1898 their unfinished labours were taken over by Dr. Greenup and Dr. J. H. Moulton. The result is now before us. The references are printed at the foot of the page, and not only are they much fuller than those to which we have become accustomed in ordinary editions of the Bible, but they are based upon the most exact scholarship. In the case of the Synoptic Gospels, by a skilful use of different type they are a distinct aid to comparative study. Thus references in thick type indicate substantial identity of text in the three Gospels, while for general similarity the letters "Cp" are used. Only constant use can reveal the greatness of our debt to the scholars we have named for their long and disinterested labours. The volume is issued on ordinary paper at 6s. net, and on India paper at 15s. net, and in various styles of more expensive binding. We predict for it a wide and deserved popularity among ministers, Sunday school teachers, and all who love the greatest book in the world.

CORRESPONDENCE.

SEA-SIDE CHURCHES.

DEAR Sir,—As the time of holidays (summer and otherwise) is drawing near, may I venture to appeal, by your courtesy, to all Unitarians who may be visiting Southend and its neighbourhood during the coming months, asking them to remember that there is a Unitarian Church in this town. It is only a small cause, but that is a reason why the presence of visitors is so much valued. Unitarians know that every worshipper makes a real difference in Unitarian Churches, and when our friends leave vacant places in their own churches for a holiday by the sea and in the country, we small country churches always anxiously hope that our vacant places will be filled,

and so the general fellowship of worship be not diminished because it is holiday time.

Our church is near to Southend Station, in Darnley-road, at the bottom of Heygate-avenue, which turns out of High-street. Our service is on Sunday evening (only) at 6.30.

There is a good service of trams from Westcliff, Leigh, Prittlewell, and Southchurch, which terminates close to Southend Railway Station.

We are looking forward to seeing many friends from other parts this summer, and trust that spiritual as well as physical refreshment may come from their visits to Southend.—Yours, &c.,

THOS. ELLIOT.

Southend-on-Sea, March 20, 1910.

"A FEW MORE BOOKS AND PLANTS."

APPEAL BY THE KYRLE SOCIETY.

SIR,—We ask your kind permission to make our annual appeal for books and plants, of which we stand in much need.

Pleasant reading does much to brighten the lives of the poor, and really interesting books are the only antidote to the "penny dreadful," and both boys' and girls' clubs are amongst the most eager of our applicants.

Plants and cut flowers also are much in request—the former help many a small garden, open to the public, to look bright and gay in spring and summer; while flowers bring sunshine to hospital wards and convalescent homes, and cheer their inmates in their hour of pain.

And to this annual appeal we would venture to add yet another request. There are many homes for the crippled and the invalid, many clubs for both sexes of all ages, which ask us for pictures for their walls.

Good pictures, in oils or water colours, are to such institutions a very valuable possession, and for any which may be sent to the Society we can find very suitable places.

To those giving books a basket will be sent on receipt of a postcard, thus saving trouble in packing; for cut flowers the Secretary will furnish addresses so that they may be sent direct to their destination, thus arriving fresh. If donors would pay carriage they would still further help us, for the individual charge is small, but the aggregate cost is large.—Yours, &c.,

T. SLINGSBY TANNER, *Chairman.*

OCTAVIA HILL, *Treasurer.*

192, Marylebone-road,

London, N.W., March 17, 1910.

BOOKS AND REVIEWS.

GREAT ISSUES.*

UNDER the above title, Dr. R. F. Horton invites us to a feast of good things. He brings to the consideration of his themes a virile intellect, much spiritual insight, and a spirit of sweet reasonableness. My object is not to review the book, but to call attention to it as a contribution to Liberal Christianity. It is a credit to Congregationalists that a man who can say these things can hold a position of honour and leadership among them. No one holds

it more worthily. The volume before us is quite refreshing in its frankness. Dr. Horton is free from the Biblical fetter to begin with. He not only draws up a strong indictment against the theory of Biblical infallibility on account of the harm it has done, but he shows the inadequacy of the New Testament as a guide to present-day conduct on several points, notably those of the Woman question and Slavery. In our ideal for women, and in our ideas regarding slavery, we have already superseded the New Testament. Nor is this a mere negation, but rather a positive faith in the continuous work of the Divine Spirit. Dr. Horton does not hesitate to point out where Paul's logic halts, where his expressions are imperfect and his arguments not quite cogent. He will have no finality in theology, for he regards a stagnant theology as a denial of the living God. "There is no authority for maintaining that in the New Testament theology came to a stop, that there all that could ever be known of God is finally put down" (page 252). "The theology of the New Testament is more like a garden of bourgeoning and shooting plants, which seem ever to live and to bear, than a neatly-constructed system of cut and polished timber" (pp. 249-50). Christian theology itself is the record of an advance. There must, therefore, always be a new theology. "The search for a new theology is not only permissible, it is imperative. Unless theology is new it is not true; the theology of yesterday is not true for today" (pp. 254-5). When Dr. Horton sets out in search of a new theology he does not start with existing theology, but with an investigation of Nature and the human soul. It is a search for the Author of these, and based upon the belief that He is "within the world." "The Being we are ever in search of is immanent." "Our consciousness is God welling up within us." One can imagine hands raised in holy horror at this statement, and a charge made that Dr. Horton is destroying the human personality, and even degrading God. Yet neither of these terrible things is really done. He is surely right in saying: "The starting point of our theology is the immanent God."

Dr. Horton is also inclined more and more towards a monistic interpretation of the universe (p. 96). But here he comes up against the old difficulty of evil, in the treatment of which he seems to me scarcely consistent. On page 265 we read: "God is the Author of everything except evil; God is in everything except the resistance to good. Slowly we make the capital discovery that evil is the resistance to God in our own or other wills, but that good is God." In the same way, on page 267, evil is shown to be in radical opposition to God, and God its declared foe. Yet on page 17 it is said that God meant us to have the knowledge of good and evil because it was the only possibility of a moral life, and that we "enter upon that higher existence by the discovery of evil rather than of good. Good emerges first as the victory over evil. It is by an act of disobedience, not by an act of obedience, that we begin our genuinely human existence." In this case, then, it is impossible to escape the conclusion that evil was part of the Divine plan and intention, and it

cannot be true to say that it was entirely outside God. I do not blame Dr. Horton for being inconsistent on this question. Perhaps no one has ever been consistent regarding it. All serious men, like Dr. Horton, must insist upon the fundamentalness of the sense of right and wrong for our present life, must insist that wrong is to be avoided and right obeyed, and yet there is no satisfactory theory of the universe but that which inclines to monism. We all want to get rid of an ultimate dualism, but if there be no ultimate dualism there can be no real dualism even now, for all reality is ultimate. The truth is that on this subject we are beyond the bounds of the logical intellect, and a satisfactory statement cannot be made. There is beyond those bounds a religious experience in which we do get the assurance that all things—bad and good—work together for good, and that of Him, and through Him, and unto Him, are all things in a way in which we cannot now explain. Dr. Horton comes very near admitting the unity of all the multi-formity of experience in the following passage: "God is the original Will that produced the universe; matter in its countless forms and mysterious energies is the expression of the Will; Life is imparted by the same Will; consciousness is the pulse of that Will within the limits of a human soul... the moral nature within is the revelation of the Being that produced all things. The good is God; the evil is what He tolerates as a means of realising the higher and the permanent good." The means of realising good cannot be altogether bad. Still, what we have to remember in practical life is that evil can only become the means of good by being resisted, and there we have the moral battle on our hands. As to Christian theology, Dr. Horton evidently wants very little. He wants Christ and all that He stands for, he wants the realities of Christian experience, but he seems almost to deplore Christological schemes. "When the church, in an age of the Councils, endeavoured to express the relation (of Jesus to God) in exact psychological terms, she produced a jargon of language, a variety of warring opinions, and ultimately a paradox of definitions which so far from improving on the fact of Christ only obscured Him." All that Dr. Horton wants us to do is to study the Gospel narrative honestly and earnestly, and learn in the person of Jesus what the relation between God and man ought to be. The old "plan of salvation" has disappeared altogether. He defines as the essence of Christianity (p. 61) the fact of Christ in His threefold significance of ideal character, spiritual saving power, and a mirror, in which God is reflected. The kingdom of God is just the kingdom of love, in which each human unit is cared for by the whole. Dr. Horton believes, as most of us do, in the historicity of Jesus. He does not, however, admit that Christianity would fall to the ground if it should be proved that Jesus was a myth. Christianity has certain truths which would still be worthy of acceptance, and we should be grateful that God had decreed they should reach us by means of a myth. The author is grappling with a larger truth still when he shows (p. 29) that the

* Great Issues. By Robert F. Horton. T. Fisher Unwin. Pp. 419. 7s. 6d. net.

fact of Christ, which, in his belief, is historic, must be treated as symbolic (mythical in Plato's sense) before the Christian religion begins to be intelligible. Here is a truth of enormous importance in view of some recent attitudes and much recent controversy. In my view there is no doubt of the historicity of Jesus, and of such a Jesus as was an indispensable factor in the development of early Christianity, but to cry, "Back to Jesus" is an utterly inadequate cry for the purposes of religion. As a matter of fact, we cannot go back, and if we could it would be no help until we found the universal in the individual, in other words, God in Jesus. The great significance of the Christian religion itself is, as Dr. Horton says, in the fact that it is "a figure, a picture, a tale, in which is bodied forth the thought of the Infinite for man." Not until we have read it symbolically have we got to its real substance. Here Dr. Horton and Dr. Anderson are at one, and probably most of us would join them.

A word in conclusion must be said of the Catholic spirit in Dr. Horton's work. It extends to all churches and religions and types of goodness. A Florentine merchant of the middle ages, pictured as a very grateful person, is put forth by Dr. Horton as "the best type of religion," and the good nature of Kropotkin's old nurse is also declared to be religion. The portrait of Henry Drummond, by Dr. Nicoll, is declared to be "the finished picture of a Christian," though the subject is declared to have been connected with no church, and to have neglected public worship. In the battle between science and theology, Dr. Horton is entirely against obscurantism, and proclaims the heartiest welcome to light and truth whencesoever they come.

Where there is so much to appreciate it seems almost ungrateful to point out any weaknesses. One wishes, however, that Dr. Horton could be more generous towards Roman Catholicism. It would have been better not to quote from an old chronicle which he admits is exaggerated, the unwholesome description of Clement VI. At the bottom of p. 84 he comes very near saying that religion for a thousand years was bad, a statement that leaves out of sight the fact that thousands were helped by it in a life of humble goodness and piety. One is glad, however, to find, on page 87, that Dr. Horton no longer considers Roman Catholicism to be "England's Danger." The weakest chapter in the book is that on "Socialism," and I hope that in a second edition the first six pages will be expunged. The book, as a whole, however, is worthy of Dr. Horton's position and reputation, a credit to the Congregational ministry, and an inspiration to the best life.

T. RHONDDA WILLIAMS.

TWO CHAMPIONS OF MORAL FREEDOM.

THE historical side of Mr. Roberts' important book on "Hope-street, Liverpool,"* has been fully described in these columns, but attention needs also to be called to the great philosophical value of the volume. The Hope-street congregation

has had the unusual privilege of possessing among its ministers several whose preaching combined profound philosophic insight with great spiritual earnestness and power. In the century immediately preceding that in which Dr. Martineau's distinguished ministry occurred, John Brekell, in the Kaye-street pulpit, to a great extent anticipated Martineau's psychology and ethics; and one of the most valuable features of the work before us is the vivid sketch which it gives of Brekell's striking personality and of his views on man's moral freedom. The following quotation from Brekell's discourses shows that on the question of free will Brekell's ideas and those of Martineau (after the latter had left Priestleyanism) are in substantial agreement. "Some persons," he says, "when they exert the power, choose and practise evil in the room of good. But in strictness of speech does not *choosing* evil imply and suppose a power of *refusing* it, and of embracing the opposite good? Otherwise it could not properly be choice but necessity. For there can be no room for choice where there is no *variety* or competition in the case, but one single object alone to be embraced." On the important question now being discussed by theologians and philosophers, whether we ever choose evil, *knowing it to be evil*, Brekell, like Martineau, holds that in sinning man chooses some form of self-gratification in preference to that higher form of good which is presented to him by the indwelling ideal which is the voice of God; and when a lower good is thus chosen in the presence of a possible higher good, it is a morally evil choice. The *motive* is pleasure, which is morally indifferent, but the *choice* is an act of *will*, and is morally *evil* or *sinful*. "But the truth is," says Brekell, "the *choice* of evil in vicious men does not formally consist in the pleasure and delight which they take in it. For that pleasure is properly the *motive* of their choice, not their choice itself, and it is a motive, too, which may be resisted and overruled." By those who see the great ethical and religious importance of this present controversy, Mr. Roberts' admirable chapter on "Martineau as Progressive Thinker" will be read with very warm interest.

In writing this chapter Mr. Roberts has had the great advantage of possessing a series of notebooks, written by Miss Alison Hall, which give careful reports of Dr. Martineau's numerous conversational addresses to the young people of his congregation between the years 1843 to 1851. Mr. Roberts first traces the passage of Dr. Martineau's mind away from the Priestleyan Unitarianism in which he had been trained at home and afterwards in the College at York; and he clearly proves that by the year 1839, when the celebrated "Liverpool Lectures" were delivered, Martineau had quite liberated himself from Determinism and Utilitarianism. Then by many most interesting quotations from the notebooks it is proved that by 1845 he had reached substantially the psychological and philosophical ideas which he eventually elaborated in his great works on Ethics and Religion. It is clear from these notebooks that the development of Dr. Martineau's own thought was influenced in no small degree by his repeated efforts to make his philosophical

views quite intelligible to his auditors; and probably Mr. Roberts is perfectly justified in saying:—"It is then largely due to our congregation that this once obscure heretical minister, this teacher of a few boys in a corner (he might have added a few girls and women) was enabled to erect the imperishable monument of thought which is his own great memorial. His work stands alone in British philosophy and in English literature. The twentieth century will do yet more honour to the brilliance and the weight and convictions of James Martineau than his own century and his own contemporaries could afford. Philosophic fashion in England has veered from Benthamism and Millism to Hegelism, and recognition from academic quarters was retarded. But he and his work stand secure. His order and his method are bequeathed for all time, and his foundations rest on things eternal."

In the little notebooks Martineau dwells at length on the "excessive intellectualism" of the Priestleyan Unitarianism, and in his view this appeared to be largely the result of the deterministic theory of conduct which Priestley and Belsham taught. This opinion he never altered, but later on in his life he admitted that the earlier Unitarianism had, in its doctrine of the Fatherhood of God, strong emotional and affectional features as well as intellectual. One day he said to the present writer, who had been referring too slightly to the older views: "You should read Priestley's sermon on 'Habitual Devotion'; that sermon first revealed to me how much of real spirituality there was in Joseph Priestley's nature."

Mr. Roberts has not failed to notice the present very significant revolt against the monism and determinism of the Hegelian school, and the following acute passage seems to us to deserve careful attention:—"The pragmatist of our own day, in a violent outcome of antagonism to an absolute idealism, which, beginning with the absolute, cannot find man, is beginning to proclaim those commonsense truths that Martineau, in his grand style, has elucidated and championed. At present the pragmatist is in an unfledged state; but he is giving a promising and vigorous kick against his philosophic fetters. Finding Man he also will find God."

C. B. U.

BIBLICAL CRITICISM AND MODERN THOUGHT.

By W. G. Jordan, B.A., D.D., Professor of Hebrew and Old Testament Exegesis in Queen's University, Kingston, Canada. T. & T. Clark. Pp. x-322. 7s. 6d. net.

THIS book is an able defence of Old Testament criticism against the arguments and aspersions of a certain school of archaeologists on the one hand, and against popular misconceptions on the other. That school of archaeologists is represented chiefly by Professors Sayce and Hommel, who maintain that the testimony of the Assyrian, Babylonian, and Egyptian inscriptions tends to subvert some of the most important and assured results of criticism. Dr. Jordan begins by protesting against the effort to set up opposition between criticism and archaeology. "The subject-matter of the two departments is similar," he says, "and their methods are the

*The Liverpool Booksellers' Company. 6s. 6d. net.

same." When once the monuments have been unearthed, their text, like that of the documents, "has to be fixed and translated, then its contents must be criticised and compared with other sources of information." Whilst gladly admitting that the mass of monumental evidence now available is proving of the greatest use in the elucidation of Hebrew thought and history, Dr. Jordan shows that the main conclusions of criticism are practically unaffected by it. His chapters on "Assyriology and the Old Testament," and "Babylon and the Bible," apart from their controversial value as revealing the flimsy grounds on which Professors Sayce and Hommel base their attack on Criticism, are helpful in suggesting the antecedents of Old Testament ideas and institutions, and in indicating the historical circumstances which conditioned the development of Israel's religion. Our author deprecates the "Pan-Babylonianism" of some scholars, that is, the attempt to merge Hebrew thought in the great stream of Babylonian culture. Hebrew literature was, he believes, a distinctly original thing; what Israel derived from the outside it transformed and infused with its own spirit and ideals. Referring, for instance, to one of the Genesis stories—that of Eden—he says: "We are not justified in calling it from its present form Babylonian any more than we can give the credit of the plays of Shakespeare to the ancient chroniclers." The later chapters of the book are devoted to such subjects as "The Significance of the Documentary Theory," "Criticism and Theology," and "Modern Interpretation of Ancient Stories." These chapters should prove especially interesting and instructive to readers who are feeling their way in criticism out of the old positions into the new. Dr. Jordan estimates highly the importance of the Old Testament for the life of our time. "In recent years," he says, "as the effect of influences coming from various directions, the social side of the religious life has been emphasised. . . . Religion must be a force inspiring social purity and civic righteousness. Here the prophets and teachers of Israel are near to us, though they seem so far away; their message was in the main to society, and it is a message which we can adapt to our own day."

RELIGION AND THE MODERN WORLD. St. Ninian Lectures. London: Hodder & Stoughton. 5s. net.

As we are informed in the Introduction to this volume, the St. Ninian Society was founded in 1907, by students in the several faculties of the University of Glasgow, for the purpose of promoting the free discussion by its members of questions bearing on the various aspects of religion. Its method is to invite essays or addresses from men of repute, belonging to diverse schools of thought, which shall illustrate from different sides some single general scheme. The present volume is the second publication of these addresses, namely those given during the session 1908-09. It contains nine such contributions exclusive of a short introduction by Sir Donald Macalister, Vice-Chancellor and Principal of the University of Glasgow.

The primary object being evidently to start a good discussion among the students, one looks for no special or new developments in the handling of the various themes. The essays are consequently in the main summaries of views and arguments that have been more fully elaborated in other connections, and, with one or two exceptions at most, contain nothing remarkable.

The series opens with an essay on Sin and Punishment by Dr. W. Robertson Nicoll, in which the aim is to vindicate the reality of sin and remorse in present-day life, and to lead up to the conclusion that the old doctrine of atonement has still its ancient meaning and value. The analysis of Hawthorne's "Scarlet Letter" and Browning's "Fifine at the Fair" is interesting, but not above criticism, and the jump from the reality of sin to the need of the Christ atonement is still a psychological feat which the essay does nothing to explain to the uninitiated.

The Rev. W. L. Walker demolishes the monism of Haeckel easily in the approved fashion, without making any fresh contributions to the subject. And in the next essay by Mr. Joseph McCabe Haeckelism turns up smiling again, and reiterates all its ancient hypotheses as indubitable truths. Mr. McCabe, in vindicating the eternal antagonism of science and religion, assumes the unscientific role of prophet, and promises us an ultimate mechanical explanation of the universe. But when it comes to following prophets, mankind has a wide choice, and the ultra-rationalist must not be surprised to find his facts accepted, but his deductions despised and rejected of men. If Mr. McCabe would only distinguish a little more clearly what is science and what is faith in his own outlook, he would be able to deal with the outlook of others with more power.

From scientific monism, the addresses proceed to Christology. Dr. Carpenter leads the way with an essay that is of permanent value. His subject is Christianity and Historical Science, and with his usual skill he has concentrated an enormous amount of information in a short space, and outlined the problem of Christianity as presented to the modern mind, and with all the growing light from work on comparative religion thrown upon it. His essay is in part the answer to the next by Canon J. A. MacCulloch on Comparative Religion and the Historic Christ. The subject is the same, but it is treated apologetically. Dr. MacCulloch's aim is to diminish to the smallest quantity the light that comparative religion can throw on Christianity and the Historic Christ, and that in the interest of the orthodox theory. He is the theologian who dies in the last ditch, fighting a battle long since lost. The latter part of his essay is devoted to a criticism of Mr. J. M. Robertson's myth-theory, which we should have thought hardly worth the powder spent on it.

Father Gerard next gives a characteristic contribution on the Catholic conception of the religious teaching of Jesus Christ, and this is followed by an essay on God as conceived and taught by Jesus, by Dr. David Smith. Dr. Moffat then gives an interesting dissertation on modern criti-

cism and the Religion of Jesus, but the subject is too big for his space; and the volume closes with a very questionable interpretation of Paulinism by Dr. George Milligan.

The St. Ninian Society doubtless found this series of addresses to be stimulating and thought-provoking, and have done well to lay them before a larger public. We suggest that the next series will gain in value if it has more contributions from the liberal side of Christian thought and experience of to-day.

FOOTSTEPS IN THE PATH OF LIFE. By Marcus Dods, D.D. London: Hodder & Stoughton. 3s. 6d.

INSENSIBLY, as one reads these sermons by the late Principal Marcus Dods, D.D., his rugged, thought-furrowed face rises before the memory. The style, the setting of the ideas, is surely the very man. Deep earnestness, searching questions, at times stern and unflinching, speak in every sermon. There is great weight in the sentences, which are mostly long. Sometimes the ideas read as if the preacher were chained by theological links which he would fain break, and yet which he does not venture to do. Witness the passage in the sermon "Christ's Sacrifice and Ours" where a forced comparison is made between the Jewish sacrifices and that of Christ. The chains are very heavy in a passage relating to the Last Judgment. We feel that the old theology has forged them, and the mind rises against this fettering of infinite truths. But that is only one side of the general outlook. The two sermons, "Christian Growth," and "The Necessity of Becoming Like Little Children" are full of help, the real help which comes out of the strenuous spiritual experience of the preacher. In "Taught by Suffering," the veil of the old orthodoxy makes some of the otherwise palpitating life of the sermon, a little dim in parts. But nevertheless, we feel that here the preacher is getting to the depths of the life of Jesus. Perhaps the most helpful and deep sermon of all is the one on "The Gentleness of God." Marcus Dods must have been a past master in the art of dealing with penitents; his words read almost like the classic utterances of the great spiritual masters of a church very different from his own, and one recognises in him the born "priest" in the fine and deep sense of that much abused word.

THE COMPANION BIBLE. Being the Authorised Version of 1611 with the Structures and Notes, Critical, Explanatory, and Suggestive. Part I. Pentateuch, with 52 Appendices. Henry Frowde, Oxford University Press. 4s. net.

We regard the appearance of this elaborate work as a very melancholy phenomenon, and we should have thought that at this time of day the publication of such a book was impossible. The authorised version is printed on one column, and the marginal notes, which must have cost immense labour, appear on another occupying the opposite page. We may take as a

specimen of the exegesis a statement at the beginning of the notes on Gen. xiv., 1: "It came to pass in the days of," *Hebr. b'yahi bemeyi*, occurs six times, always indicates a time of trouble ending in blessing." Of course, the so-called Hebrew is not Hebrew at all. The notes profess to be critical, but of criticism of any kind, of any hint that there is even apparent contradiction in the documents, we have not discovered the faintest trace. We are told that Adam was made B.C. 3996. We are furnished with minute and lengthy information on the "fall of the angels" in Noah's time. There are also in this book many grotesque and superstitious fancies, for which a belief in the plenary inspiration is in no way responsible. Thus we have a very long dissertation on the religious significance of the stars which were originally named by God and were intended as a primitive revelation written in the heavens. Over a hundred of these original names have been preserved, we are told, in Hebrew and Arabic. So it comes to pass that in Virgo we have the prediction of promised seed; in Libra, "the Redeemer's work (grace)"; in Scorpio, the Redeemer's conflict; in Sagittarius, the prophecy fulfilled. But our readers have probably had enough of this.

OLD TESTAMENT HISTORY AND LITERATURE. By B. H. Alford, late Vicar of St. Luke's, Nutford-place. London: Longmans, Green & Co. 5s. net.

WE welcome this book with great pleasure. It is an excellent manual written by a man who has read widely, is thoroughly informed, and is master of a clear and agreeable style. Mr. Alford appropriately dedicates this book to his grandchildren in the hope that they will have less to unlearn about the Old Testament than has been necessary in his own case. We wish most heartily that clergymen would make Mr. Alford's work the text book in Bible classes and convey sound information in a spirit perfectly candid, but also reverential and spiritual. The absence of an index is the only fault we have to find with the book before us.

EVOLUTION AND THE FALL. By the Rev. Francis J. Hall, D.D. Longmans, Green & Co. 5s. net.

DR. HALL, who is a professor in an Anglican Theological Seminary of Chicago attempts in this book to reconcile the doctrine of evolution with the "catholic" dogma of the fall of man. We cannot say that he has succeeded in what we conceive to be an impossible task. He describes in a very able and lucid manner the various phases of modern evolutionary theory identified with the names of Lamarck, Darwin, Weismann and De Vries; but whilst in his treatment of their significance in relation to the dogma in question there is much that is interesting and suggestive, his endeavour to find a scientific basis for that dogma is altogether ineffectual. Science gives not the slightest support to the view that "man's primitive state was one of supernatural grace and potential immortality," lapsing from which man became what he now is.

PUBLICATIONS RECEIVED.

From Mr. A. C. FIFIELD:—A Memory and an Incentive: J. Page Hopps.

UNITED KINGDOM ALLIANCE:—The Alliance Year Book and Temperance Reformer's Handbook for 1910: George B. Wilson, B.A. 1s. net.

MESSRS. WILLIAMS & NORGATE:—The Ring of Pope Xystus, together with the Prologue of Rufinus: F. C. Conybeare, M.A. 4s. 6d. net. *Cornhill, Light of Reason.*

FOR THE CHILDREN.

THE EASTER-EGG WINDOW.

ALL the children, rich and poor, were in raptures over the big window at the confectioner's, for it was decked out for Easter with all kinds of eggs of every possible colour. Every day the window was surrounded by quite a little crowd; everywhere people spoke of the pretty things at Mrs. Le Noury's, and, of course, the eggs themselves were very proud of their beauty. They had long chats together when the shop was not quite so full of people, and sometimes they quarrelled. The silver eggs with pink ribbons did not like being on the same plate with chocolate eggs bound with blue; and the mauve eggs with mauve ribbons and bunches of violets were dreadfully proud, and thought themselves quite royal people. Chickens coming out of eggs in nests in gay little baskets hated to see little Teddy bears hugging bright yellow chickens, because they feared they might be hugged to death; they did not understand that it was all for fun. Golden and red eggs, soldier-like, looked down upon plain silver eggs, and chocolate shells trimmed with scarlet and green ribbon were speechless with admiration at their beauty. But they were much laughed at by the fine brown cocks who drew little basket-work carriages, and were harnessed with green ribbon.

The flowers in the tall vases, the ladylike white arums, and the little girl pheasant's eyes, thought the eggs and the animals very amusing, but they did not meddle with the quarrels. They admired most of all a very quiet pale green egg, fastened into a kind of frame; over the top of it hung a silver bell, which chimed sweetly when it was shaken. "It was a most modest, sweet egg," said the lovely basket which stood in the middle of the window, decked in green, tiny pink roses, and pale pink ribbon. But I must tell you about the person who set all the quarrels going. It was an impudent looking chicken, yellow as the butter sold in the little island town where Mrs. Le Noury's shop is to be seen. He had round beady eyes, full of naughtiness, and he was always staring at quite a good-sized Bunny, who stood in the very front of the window next to the glass. He disliked the gentle rabbit with his quiet grey fur, clever pointed ears and begging paws, because Bunny never quarrelled and was of a dreamy disposition. So Yellow Chicken made up his bad little mind that he would have every egg and every animal in the window against Bunny. And, somehow, he managed it. Before many days had passed the rabbit was the laughing-stock of the window. He could not think what he had done, poor little fellow, to be

so mocked at, and he felt very sad, and yet he was far too shy to ask. At last, one wet afternoon, when there were no customers in the shop, Yellow Chicken piped out very loud:

"Silly Bunny, you are not fit to be in the window. You do not even carry an Easter egg! You'll never be sold. You'll be left alone in the window, and will be put into the dust-bin or be used to light the fire!"

All the eggs and the animals in the window laughed and laughed again; but the grey rabbit did not say a word, only his pointed ears quivered with shame. But just then the glass door of the shop opened, and a lady and a little girl came in. They bought quite a pound's worth of cakes, for it was the little girl's birthday, and she was going to have a party. Then the lady said to the nice girl who was serving her:

"Please show me the grey rabbit that stands close to the glass in the front of the window. I want to buy him for my little girl, who thinks him the very sweetest thing in the window."

So Bunny was taken out of the window and bought by the little girl with her very own money; she kissed his little soft head, clasped him in her arms, and took him to the carriage that stood outside the door. The footman held him while the little girl and her mother got into the carriage, and the last thing Yellow Chicken saw of him was his white tufty tail sticking out of the window of the grand coroneted carriage.

When Bunny had left the shop there was dead silence amongst the eggs and the animals for a long time. Then Yellow Chicken said:

"Oh, no doubt the little girl will cut him up to pieces this evening and burn him, when she finds how dull he is."

But the Lovely Basket said sharply, in her silky voice:

"You are absurd! You are jealous. Didn't you hear the lady say he was the sweetest thing in the window?"

Yellow Chicken dared not reply; and for the rest of that day, and for some days after, he was very sulky, and huddled up into a fluffy ball.

Gradually all the fine eggs and animals in the window were sold; but no one bought Yellow Chicken. Long after Easter was over he stood on a shelf in the shop, unwanted. He got dirty and faded and brownish-yellow; and it last it was decided he should be given away to a poor child, who hugged him to her ragged little self with delight. But his pride was up. He was wild with anger at being taken to a poor, dirty room where the little girl lived with her mother. For days he wept himself to sleep where he was perched on the mantelpiece. But one night he heard the little girl say to her mother:

"Isn't my yellow chicken like a king? I love him next best to you."

That was good news, Yellow Chicken thought. He must be quite fine and new again. So he settled down comfortably, and got used to his new home. And in time he quite loved his little mistress, and became more good-natured. But he never liked to think of the grand carriage that took Bunny away from the Easter-egg window.

E. G. R.

MEMORIAL NOTICES.

THE REV. J. HATHREN DAVIES.

WE deeply regret to record the death of the Rev. J. Hathren Davies, the well-known Unitarian minister of Cefn Coed, near Merthyr.

Mr. Davies was a native of the Vale of Aeron, in Cardiganshire, and was born on October 29, 1855. In his eighteenth year he entered the Carmarthen Presbyterian College, in order to prepare for the Unitarian ministry. He had a very brilliant career during his college course, and had as contemporary students the Revs. Elvet Lewis, M.A.; J. Morgan Gibbon, London; and John Thomas, Zoar, Merthyr. In 1877 he accepted the pastorate of the Hen-Dy-Cwrdd Chapel, Cefn, in succession to the revered Owen Evans, who conducted the Cefn Grammar School with such auspicious success. In addition to his ministerial duties, Mr. Davies also undertook the principalship of the grammar school, and soon proved himself a worthy successor to Mr. Evans. The pupils chiefly were those preparing for the work of the ministry in the various denominations. He was recognised as one of the leading ministers of the Unitarian denomination in Wales, and had held all the positions of honour and trust. From 1888 till 1893, and again in 1901, he was secretary of the Aberdare and Merthyr Unitarian Musical Society. In 1898 he was president of the South Wales Unitarian Association, and from the chair he delivered an address on "The Present Position of Our Church in Wales," which was subsequently published. For twelve years he was editor of the *Ymofynydd*, a denominational periodical, and amongst his publications is a translation into Welsh of the Rev. R. A. Armstrong's "Back to Jesus." At the time of his death he was engaged in translating Wood's "The Bible—what it is and what it is not." Last year he was engaged in active propaganda work in Glamorgan and Carmarthen, spreading the principles of his denomination. "Hathren" was also well known in Welsh literary circles as an able scholar, keen critic, and just adjudicator, and had devoted a good deal of time to original research work. He had some very valuable work in manuscripts, among these being "Biographies of Eminent Welshmen of the Seventeenth Century," which secured second prize at the Carnarvon National Eisteddfod; and a collection of Welsh ballads, which was awarded a prize at the Aberdare National Eisteddfod.

In 1900 Mr. Davies was the recipient of a public testimonial in the form of a beautifully-illustrated address and a purse of gold, in recognition of his great and noble services to the community in various directions. For nine years he was a member of the now defunct Vaynor School Board, and headed the poll on three occasions. During his terms of office he was undoubtedly the greatest factor in shaping the educational policy of the district. He had for many years been a member of the Vaynor and Penderyn District Council, being elected chairman on several occasions. Last year he was elected chairman of the Merthyr Board of Guardians—a body he has served on for several years. He was one of the founders of the Cefn Library, and was at the time of his death its oldest member, and

was also treasurer and trustee of the Institution. Last year the members of his congregation presented him with an address and a purse of gold, in recognition of his great services and unflagging interest in the Church during his thirty-two years as pastor. Whatever the troubles and disappointments in life, his spirit was ever buoyant, cheerful, overflowing with life, and full of faith and hope; indeed, up to the last, always open to the innocent pleasures which sprang up in his path through life. He had also a characteristic unobtrusive courtesy, which was so natural and perfect, and which made him beloved by all who came in contact with him.

The deep respect in which Mr. Davies was held was shown by the large attendance at the funeral, which was widely representative of the religious and public life of the district. Among those who sent letters of condolence were Mr. Edgar Jones, M.P., and Mr. J. Keir Hardie, M.P.

MR. WILLIAM MARSHALL.

By the death of Mr. William Marshall, which took place at his residence in Sunderland on the 13th inst., liberal religion and progressive politics have lost a loyal, though unostentatious, supporter. He was born at South Shields, September 28, 1828. In early youth he was employed in the office of *The Tyne Pilot*, where he gained some insight into journalism; but he devoted most of his working life to the bottle manufacturing industry at Seaton Sluice and South Shields. Early in life he showed an active, inquiring, logical mind, which naturally turned away from the demands of orthodox theology, and found more congenial and satisfying intellectual and spiritual affinities in the Unitarian faith and its exponents. Mr. Marshall used to recall with genuine pleasure how he and some young associates would spend their Sunday afternoons in the adjacent woods, studying Channing and other broad-minded theologians.

When quite a young man he was the means of emancipating from the fetters of Creeds and Articles the curate of his parish, Rev. John Thomas, who afterwards joined the Unitarian ministry. Mr. Thomas, while always acknowledging the instrument of his change of views, said that conviction came to him through reading Belsham's "Calm Inquiry," lent to him by Mr. Marshall.

Mr. Marshall was a truth-seeker of a type all too rare nowadays. He thought nothing of walking twelve miles to hear the Rev. George Harris, minister of the Church of the Divine Unity, Newcastle-on-Tyne. Both the preaching and the devotional atmosphere had a powerful influence in developing the young man's religious thought and deepening his reverence for sacred themes. When the movement to found a Unitarian Church in South Shields began, Mr. Marshall was a regular attender at the preliminary lectures, and with his wife and family took an active part in building up the new congregation, whose first minister was the late Rev. Thomas Leyland. On removing to Sunderland he joined the Bridge-street Church in the days when the Rev. C. Pollard was minister. Of late years, although unable through

failing health to be present at the services, he continued to evince a warm interest in all that was taking place. He always expected and received a *résumé* of the sermon or lecture from that member of his family who happened to be present. His mind was well stored with the political and social history of this and other countries. This intellectual clearness, strong grasp, and mental ability, extending over a wide field of literature, had in no small degree its genesis in Unitarian influences. The new light enabled him to think honestly, investigate fearlessly, and to cherish all truth as the Word of God. He leaves two daughters and an only surviving son, Mr. W. Marshall, a member of the London staff of the *Yorkshire Post*, to mourn his loss.

OUR AMERICAN LETTER.

BY CHAS. W. WENDTE, D.D.

Interchanges of goodwill between orthodox and liberal churchmen in the United States continue, and there are increasing evidences of a surprisingly rapid transformation of orthodoxy into more liberal ways of thinking. On Forefathers' Day the long-separated Congregational Orthodox and Congregational Unitarian ministers of Boston and vicinity held a joint meeting in Pilgrim Hall, the Orthodox headquarters. Some 200 were present. Addresses were made by Dr. Samuel A. Eliot, Dr. J. Williston Walker, Dr. George A. Gordon, and others, full of fraternal and progressive sentiment.

A similar meeting was recently held at Hingham, Mass., in the oldest Protestant church edifice in use on the North American continent, now a Unitarian place of worship. Some 20 or more clergymen participated, and on Sunday exchanged pulpits with each other.

Growing Liberty.

Considerable agitation has been caused in Presbyterian circles, especially in the vicinity of New York, over the examination of three graduates of Union Theological Seminary, who were applying for licence to preach. They showed signs of hesitance in answering the questions concerning the conventional doctrines of the Bible's inspiration, the virgin birth of Jesus, and the Westminster confession. The New York Presbytery granted the licence by a decisive majority. One of the three young men is Mr. Archibald Black, a brother of the well-known Rev. Hugh Black. Mr. Black, having been called to a pastorate, the presbytery was asked to ordain him, whereupon the reactionaries filed a protest which the presbytery answered through a committee appointed for that purpose, and proceeded with ordination.

At a recent Baptist Church Council in Philadelphia a young candidate who frankly disavowed belief in the miraculous character of Jesus's birth and resurrection, was nevertheless settled over the parish by a vote of 16 to 14.

Not to be outdone, some Roman Catholic clergymen in the North-West have recently held a conference with the secretaries of certain Protestant missionary societies at which the religious and moral interests of the immigrants who come to this country were amicably discussed.

Unitarian Progress.

Some recently published statistics of Unitarian Church extension work in the United States are very encouraging reading. In 1865 there were two hundred and twenty-five Unitarian churches; in 1895 twice as many, four hundred and fifty-one, with many more churches west of the Mississippi in 1895 than there were west of the Hudson at the close of the war. Before 1865, the American Unitarian Association could hardly be called in any sense a missionary body, the churches giving it an income of only five or six thousand dollars a year; in 1895 it was spending seventy thousand dollars a year in mission work over the land. The distribution of tracts had risen from twenty-five thousand to four or five hundred thousand a year. And most of the missionary organisation of the body is the growth of this period; its National and State and Local Conferences, the Women's Alliance, the Young People's Religious Union, the Church Building Loan Fund, the Post Office Mission, the new Headquarters in Boston, already nearly outgrown, the University town churches, all this and more belongs to that thirty years.

Christian Science.

The Christian Science adherents have no reason to complain of small attendance at their services. Their churches are crowded every Sunday, and their great Temple at Boston, twice, morning and evening, is filled with 5,000 worshippers. But this is exceptional, and not likely to endure. It is accounted for by the ardour of new converts, impelled not only by spiritual hunger, but by a desire to improve their physical health and advance their worldly fortunes, all of which are included in the promises of this new cult. Their Temple, too, is like the sacred edifice on Mount Moriah, a place of pilgrimage to thousands of believers and the curious from all over the land. There are many reasons for believing that this movement has reached high-water mark, and is beginning to recede, and this despite the great propagandist efforts now making. A friend who recently visited the Temple told the writer that among the company of sightseers were two Roman Catholic priests, one of whom remarked to the other as they left the edifice, "This will soon be ours." It would not be surprising if this gentle fanaticism ebbed as fast as it has arisen. Perhaps the factor which would most contribute to this decrease would be the death of the aged prophetess of the movement, Mrs. Mary Baker Eddy. This would be likely to bring about divisions and strifes which now are smothered and smouldering, but have in them the elements of a destructive conflagration. But even before her disappearance from the scene her influence is being discounted by disconcerting revelations concerning her personal methods and traits of character. It is curious, by the way, to note how many of these modern cults, which, as Dr. Martineau tells us, are indications of the disintegration and transformation of the historic creed of Christendom, are originated by women. The revelations of Joanna Southcott, the Spiritualist movement, inaugurated by the Fox Sisters, the Shaker Seeress Sister Ann, the Theosophies of Madame Blavatsky,

Mrs. Besant, and Mrs. Tingley, the Christian Science Philosophy, and numerous minor worshipers have been born of woman's imaginative, enthusiastic, and often of her neurotic states of mind.

Life of Mrs. Eddy.

One of the most remarkable testimonies to this is the recently published "Life of Mary Baker G. Eddy and History of Christian Science," by Georgine Milmine, published by Doubleday, Page & Co., New York. This is a collection and revision of a series of articles which originally appeared in *McClure's Magazine* and were based upon a thorough and careful investigation of Mrs. Eddy's career by a number of experts. It was necessary to use the greatest care, and to fortify every assertion with adequate evidence, often with legal affidavits, since any misstatements would have subjected the publishers to suits for libel. It is a remarkable proof of the accuracy of this book that its often unfavourable presentation of Mrs. Eddy's motives and performances have never been publicly challenged or controverted. The Christian Science authorities were moved by it to withdraw a fanciful biography of their founder, consisting chiefly of her own romancing, and replace it by another in which the facts brought to light by Miss Milmine are given a more favourable interpretation. This latter volume has been sent gratuitously to many prominent persons in the community. A careful reading of it does not weaken the truth and significance of Miss Milmine's book, which is of great interest and value, and should be read by all who desire a trustworthy account of the origins and history of the Christian Science movement in this country. Mrs. Eddy's career is faithfully depicted from its squalid beginnings to its sordid close. Whatever degree of faith one may have in the philosophy of mental healing; however one may believe in the sincerity of its disciples and accept their claims to have been cured of disorders, it should be impossible for a disinterested reader, after these disclosures, to put any faith in the so-called "founder" of this philosophy, who is proved not to have been its founder at all but only its exploiter.

Verdict of "New York Nation."

A discriminating writer in the *New York Nation*, in his review of the book in question, concludes that her success from a worldly point of view is to be attributed not to any exceptional ability or merit on her part but to the work of chance. A creature of nerves and hysteria from her earliest childhood, with all the symptoms of a "carnal mind" and an evil disposition, the victim of neurosis, the abilities she discloses do not rise above the commonplace. At most she possesses only a dogged persistence and readiness to exploit and sacrifice others for her personal ends. These have been accompanied by such displays of arbitrary temper, irritability, tactlessness, greed and violence as might well shipwreck any cause. But the new mysticism was in the air, and "among a large number of practitioners in the allied fields of mental healing, spiritism, new thought and other branches of 'metaphysics,' Mrs. Eddy happened to be the lucky person." We believe that this is a correct estimate of this much-discussed

personality, and will be the final judgment of the historian of religion. An important disclosure of the book is that the total number of Christian Scientists in the world is only between fifty and sixty thousand.

Christian Science and Mrs. Eddy are not identical, however. One may have little faith in the latter, and yet be willing to admit all that is true and helpful in the teachings of the new cult, so strangely introduced to the world and so unwarrantably named. Probably no small number of persons in the community will sympathise with the witty summing up of the matter by the famous Mr. Dooley: "If the Christian Scientists had a little more science, and the doctors a little more Christianity, it wouldn't matter which one ye chose, if ye's had a good nurse."

MEETINGS AND SOCIETIES

MANCHESTER DISTRICT ASSOCIATION.

THE annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches was held on Saturday last. There was a service in the afternoon at Cross-street Chapel, which was very well attended. Some excellent music was rendered by the organist and choir of the Urmston Church, and an impressive sermon was preached by the Rev. J. Worsley Austin from Rev. xi. 7. The old idea of the Church as the sole divine institution charged with the salvation of souls was, he said, passing away. Now the church was recognised as one of many agencies working to the same great end. Unitarians had pioneered this larger thought of the process of divine education, but it was now becoming common ground. A study of our history showed that after a long period of wandering in the wilderness our churches had arrived in the "do as you like" land. Indeed we have been in this land for over a century. Priestley scented its advent, for even in his day he found reason to complain of declining church attendance. This, the preacher urged, is a more trying period than the one of persecution which preceded it, and it is now certain that having survived this experience so long our churches are secure against anything that can happen to them. Another change was that whereas fifty years ago our churches stood, in the main, for anti-trinitarianism merely, now they stand for a full conception of religion in all its positive aspects, and with the added warmth of spiritual emotion. If Unitarians continued to cultivate the true emotional spirit, the church of the future was already in promise before their eyes. The culture of the emotional side, Mr. Austin urged, is part of the rational unfolding of man. The impression made by Jesus was emotional, and not intellectual, and religion must always find its field in the intuitions and emotions of men.

At the close of the service tea was served in the lower Moseley-street schools, and this was followed by a public meeting in the Memorial Hall. The placid course of the meeting was disturbed by an unusual incident. This was a challenge from a member of the audience to justify the term "Presbyterian" in the title of the Association. Rising mid-way through the meeting,

and addressing the chair, an elderly gentleman desired to know why the Association called itself Presbyterian. The President replied naturally that it was because some of our churches were Presbyterian in their foundation. Were there any such churches represented at the meeting? demanded this questioner. Doubtless there were, the president assured him. But he would not be assured, and commenced to protest. This brought up the Rev. Dendy Agate, who treated the persistent gentleman first to a little lecture in ecclesiastical history, and then to a gentle homily on Christian courtesy. So far so good. What the end will be who can say, for, although our critic subsided for the moment, he was heard at the end of the meeting declaring that we were improperly in possession of stolen property, and that he should take necessary steps for its recovery. Careless of this impending doom, the meeting dispersed with the sense of a new sensation, albeit somewhat archaic in its flavour.

Apart from this incident the meeting was a bright and useful gathering, although it opened with a sense of loss in the absence of Mr. John Harrison, to whom a message of sympathy was sent. The president, Mr. Wigley, moved the adoption of the report in a speech reviewing the local conditions, and pitched to an optimistic note. The report detailed in full the stages of the inception and working out of the circuit church idea, and this the president said had been the chief work of the year. The Rev. C. Peach seconded the adoption of the report, and the treasurer, Mr. G. W. R. Wood, supported it, and it was carried. Mr. Albert Slater, president of the East Cheshire Union, said the circuit church was a message to the whole country in which struggling churches everywhere would see a gleam of hope. Mr. George Armstrong, who followed, said this might be so if there was no attempt to force a uniform pattern, but room left for local conditions to shape and adopt the idea to local needs. He especially liked the part which laymen took in the circuit church, and he recalled in a pleasant vein some of his own experiences as plan secretary in a former residence further north. The Rev. T. P. Spedding spoke as the former minister of a Presbyterian Church, but disclaimed any passionate interest in names. The personal factor was the most important. The Rev. W. S. McLauchlan dissented from the general view that his former spiritual fellowship, that of the Congregationalists, was very deeply tinged with Unitarian thought. It was, he said, mainly confined to a few leaders. Nevertheless, there was a spirit of unrest abroad, and it moved in that direction. The duty of the present was to witness, and in the near future would come the time of the ingathering.

LONDON DISTRICT UNITARIAN SOCIETY.

YOUNG PEOPLE'S MEETING.

SATURDAY evening saw a large and enthusiastic assembly of the young people of our London churches. We may not, after Mr. Ronald Jones's gentle chiding, speak of a "helpful gathering," but say unhesitatingly "enthusiastic meeting." Most of the churches were represented,

either by large or small detachments, and the time for sociability was properly occupied in renewing old friendships and forming new acquaintances. Essex Hall would have held more people, but the attendance was quite up to that of last year, i.e., there were well over three hundred persons present. Miss Mildred Bartram, and a capable band of helpers, looked after the creature comforts of the fresh arrivals, and when the time came for the meeting, Mr. Leonard Cooley took his seat at the organ and led the singing, which, in its heartiness, it was good to hear. Mr. Percy Preston presided, and gave an address of welcome. Then followed various utterances, all indicative of the conviction of the speakers that the present generation can, if it will, take up the work of the Unitarian movement and carry it on in the best spirit of the best men of the past. One of the most significant things of the evening was the hearty endorsement by the audience of one law for man and woman alike, for rich and poor, for black and white.

Rev. J. ARTHUR PEARSON spoke of the need in these days of young men and women who would be faithful and free, doing their work for God and man. To them and humanity the church was worth what they put into it, and nothing would secure social progress but religious faith and the determination of those who trusted in God.

Mr. H. G. CHANCELLOR, M.P., on rising to address the meeting, was received with loud applause. He was of opinion that there were many people in the Unitarian Church who did not believe in missionary effort, having regard to individual conviction, but he was pleased that those present had gathered under the auspices of a missionary society. The younger members present were to be congratulated upon having come so early under the influence of their faith. He urged them to study the growth of religious liberty and the lives and works of the men engaged in it, so that then their Unitarianism would be strengthened and become more enthusiastic. They would also have cause to rejoice in a growing church, bringing love and happiness to those whose outlook was darker, and they would help to make the world a brighter and better place than it had ever been.

Miss GRACE MITCHELL, in a happy address, wished that the ideals of youth should be kept clean, pure, and true, and that each one should cultivate the fuller life. Theirs was the power to bring the kingdom of God upon earth in the highest possible way.

The treasurer of the Society, Mr. RONALD P. JONES, spoke of a cheerful religion, and stimulated the thoughts and aspirations of his hearers by his remarks. Religious language, he said, had become separate from all other language, and that separation seemed unfortunate to him. A meeting like the one he addressed would be usually described as a "helpful gathering," but he preferred to call it an "enthusiastic meeting."

He was followed by Mr. GEORGE J. ALLEN, who said that there was much opportunity in everyday life of doing religious work, and that it was possible to have reason with reverence, and to be religious yet free thinking.

Rev. LAWRENCE CLARE described this time as the period of a great religious revival. Men and women were being held by religious faith, and reaction was a cause of the revival. Religion was the poetry of life, and made it worth living. The meeting terminated with the benediction, pronounced by the Rev. J. Arthur Pearson.

MINISTERS' PENSION AND INSURANCE FUND.

At the half-yearly meeting of the Board of Managers, held this month, the report and accounts for the year 1909 were presented and approved. The premiums paid amounted to £1,001 12s. 8d., as against £939 0s. 8d. in the previous year, and the special pensions to retired ministers amounted to £55. Subscriptions realised £253 7s., but £25 5s. of this amount would be lost this year through deaths. For the first time the year's statement showed an excess of expenditure over income. This was due to the responsibilities incurred in assisting a larger number of ministers to pay their premiums of insurance for pensions. The number of beneficiary members of the fund was at the end of the year 101. It was resolved that the time had now come when an effort must be made to increase the subscription list by another £100 per annum, so as to place the fund on a perfectly sound basis. Two fresh applications for insurance under the ordinary tables were granted. A special grant from the Philip Holt Fund was made to assist a minister in the payment of his premium; and, in the case of two aged ministers, annuities were promised in supplement to special funds to be raised locally for their benefit. Two ministers, having ceased to be eligible under the rules, were to have their policies reassigned to them. A further meeting of the Board will be held on Wednesday, May 11.

WILL OF THE LATE WILLIAM GOWLAND HARRISON.

INTERESTING BEQUESTS.

By his will the late Mr. William Gowland Harrison has left a sum of £2,000 to the trustees of the Chowbent Unitarian Chapel, the income from which is to be paid to the minister as an addition to his salary. Also a sum of £500 to the Ministers' Benevolent Society, and the income arising from two-thirds of the residue of his personal estate (about £7,000) to the trustees for the time being of Chowbent Chapel, to form a benevolent fund to be used by the said chapel trustees to provide small annuities, gifts of money or otherwise in their absolute discretion, to or for indigent, infirm, or necessitous members of the congregation. Among other charitable bequests a sum of £5,500 is left to the Royal College of Music and the Royal Academy of Music, to be called the Gowland Harrison Bequest, as a memorial of a family which has been identified with music for generations. This fund will be used for the endowment of a scholarship under a scheme indicated in Mr. Harrison's will. The above bequests will take effect after the death of Mr. Harrison's widow.

A WORD TO PARENTS.

The current number of the Calendar of the Old Meeting House, Mansfield, contains the following timely words spoken by Mrs. F. H. Vaughan to a recent gathering of parents in connection with the Sunday-school:—"I hope that our boys and girls as they grow up will find their true reward for coming to this school in the possession of a real love for God, a passionate devotion to Christ, and to secure this reward the Sunday-school needs the help and co-operation of the parents. Sunday by Sunday, year by year, the teachers try to awaken in the children the consciousness that they are God's children; that their true happiness lies in doing God's will. The lessons taught, the stories read, the hymns sung, and the prayers offered week by week in this school, all have the same aim, and that is to help the children to grow into God-fearing, loving, and lovable men and women. But what can we do unless the parents, and the

mothers especially, help and work with us? Show the children you are interested in what is going on at this school; that you are glad to hear them tell you all about the lessons and the addresses; and then, when occasion comes, by a quiet word remind them of what they told you. Then, as your children grow up, and the control over them will become more and more difficult, you will some day find it a great help to be able to appeal to a carefully trained, responsive conscience—a heart filled with love for the true and good; and that day will indeed be a prize-day for you, for in your child you will have seen the real reward."

GENERAL BOOTH AND THE FUTURE OF RELIGION.

In spite of increasing age and infirmities, General Booth has lost nothing of his early zeal and fiery enthusiasm, but he admitted to a *Daily News* interviewer recently that the outlook for religion did not seem to him very hopeful at present. It is, he believes, the spirit of love, which is the creative force behind religion, that men lack. "Everywhere," he said, "I find the complaint that the crowd are turning away from the Churches. One of the symptoms of the age is indifference to religion as religion, especially when that religion takes an organised form, and finds expression in ritual, ceremonies, and formal worship. It is true in every country in Europe and in every confession. Among Protestants, among Catholics, and in the Greek Church, the people are breaking away from the established order, and are becoming, I will not say irreligious, but indifferent and careless. I will not blame the Churches. I am not a judge of ecclesiastical systems or their methods, but I have an impression that the great mass of the people are discovering that there is a great gulf fixed between the profession of love—love which is the core of religion—and the practice in daily life of those activities which ought to spring out of love. Religion has become a matter of form instead of a living, breathing, active principle—a withered husk, a dead shell. And the man in the street has thrown it away. Pessimistic? you ask. Well, the outlook is not promising. I might even say it is melancholy. When I think of it all I am distressed. What we are going to do—and even what the Salvation Army is going to do—I cannot say. I only know that the one hope for the future of the world is a new people with whom religion has become their very life-blood and their one constraining force. The world needs salvation—salvation in our Army and Navy, in our politicians and our aristocracy in high places, and in the blackest, ugliest, and most devilish parts of the community."

Mr. F. MADDISON ON ARMAMENTS.

Under the auspices of the Yorkshire Unitarian Club, Mr. F. Maddison, secretary of the International Arbitration League, addressed a meeting in the Downs Row Unitarian schoolroom, Rotherham, on Saturday, his subject being, "How to Relieve the Burdens on Armaments." Mr. F. Clayton, president, was in the chair, and among others there were present the Rev. C. J. Street, Upper Chapel, Sheffield; the Rev. W. Dolphin, Sheffield; Dr. Stanley Mellor, Rotherham; Mr. J. Elce, and Mr. W. Sinclair. Mr. Maddison, at the outset of his lecture, assumed there was a desire to reduce armaments within the limits of national safety. The need to do so was very pressing, for the expenditure had reached a point decidedly bewildering, to say nothing of economic effects. Statistics proved that in ten years four nations had spent £2,106,000,000 on armaments. Touching on the evils thereof, he quoted remarks of Lord Rosebery, who, he said, was no fanatic, for he never carried an argument to a logical conclusion. All who attempted to understand the situation would be very much alarmed at a spirit prevailing which, on the surface, looked very much like anarchy. From his point of view a good deal of this was bad. This volume of revolutionary feeling was not so far apart from another volume of feeling—disgust at the spectacle of this vast expenditure upon the armies and navies, every penny of which had to come from industry, and most of it from the poorest section of the people. Mr. Maddison, continuing, said he did

not wish to talk vaguely about the evil of the expenditure on armaments, but to submit one of the great remedies for one side of the evil. He would confine himself to the Naval armaments. He had no quack remedy or new remedy. The proposal he submitted was known as the exemption from capture of private property at sea during war. The practice on land and sea should be assimilated, and it would be a practicable way of reducing the expenditure on armaments in time of peace. An interesting discussion was initiated by Mr. W. Sinclair (Upper Chapel, Sheffield), and at the close a vote of thanks was heartily passed to the lecturer.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Halstead.—The Rev. A. A. Charlesworth gave a lecture in the Free Christian Church on the "Merchant of Venice," on Saturday, which was very much appreciated. The congregation last Sunday was the largest for some years at an ordinary service. Several who heard Mr. Charlesworth's lecture came again on Sunday, and brought their friends with them.

Huddersfield.—The recent bazaar held for the purpose of raising funds for church renovations, roof repairing, &c., in the Fitzwilliam Unitarian Church schools, was opened on March 9 by Mr. J. Thornton, Leeds. The chair was taken by Mr. J. Teal, Halifax, and on the platform were the Rev. Dr. Thackray, the Rev. L. Tavener (Lydgate), the Rev. Moncreu Sime (Huddersfield), and Messrs. O. Balmforth, J.P., and A. E. Copp. Saturday, March 12, was the Children's Day, the sale of work being opened by Miss Kathleen Bates, Master C. Copp acting as chairman. The total amount received was £86, including donations.

Ilkerton.—As the result of a sale, and with the kindly help of a few local and other friends, the deficit on the accounts has been cleared off, and a balance of £2 is available towards providing a more efficient means of warming the chapel.

Mansfield: Old Meeting House.—The annual meeting of the congregation was held on Tuesday, March 15, when there was a good attendance. Mr. W. A. Vallance presided. The reports presented showed that some progress has been made. There are nine new annual subscribers, and nine on the weekly envelope system just started, while twelve have increased their subscriptions. The chapel has been further enriched with another stained glass window. It is dedicated to the memory of Robert Frank Vallance, and was given by his daughters, brother, and sisters. The principal figures represent Faith, Hope, and Charity. In the two upper lights are small groups depicting the giving of drink to the thirsty and of food to the hungry, and at the base of the larger lights are similar representations of visiting the sick and giving alms to the poor. The window, executed by Messrs. Gascoyne & Son, of Nottingham, is excellent in design and most luminous in colouring. The recent improvements, including purchase of land adjoining the chapel and a new organ, cost £2,685, towards which the congregation have raised £1,449, leaving a deficit of £1,236. To pay this sum a bazaar is planned for the autumn, and a strongly representative bazaar committee has been formed, of which Miss Vallance (The Ridge) and Mr. H. Royce (Field Mill House) are joint secretaries. Mr. John Birks was re-elected chapel warden, and Mr. J. E. Mitchell secretary. A resolution thanking the Rev. F. Heming Vaughan and Mrs. Vaughan for their work during the past year concluded the meeting. Afterwards an "At Home" was held by Mr. and Mrs. Vaughan, which was very largely attended by members and friends.

Morecambe.—The second of the course of four lectures on Unitarianism was delivered at the Albert Hall, Morecambe, on Wednesday, the 16th inst. The lecturer was the Rev. R. J. Hall, of Ansdell, who took for his subject, "The Old Bible and the New Theology."

The weather was again very unfavourable, and there were counter-attractions, but sixty-seven persons were present. Questions were again invited. Last week's *Morecambe Visitor* gave a column to the report of Mr. Pollard's lecture of the previous Wednesday.

Saffron Walden.—The congregation has suffered a severe loss in the death of Mrs. Rebecca Downham, who passed away on March 11, in her 91st year. She and her family joined the congregation in 1879, and from that date she has been an active and useful member. A memorial service was held last Sunday evening, conducted by the Rev. J. A. Brinkworth.

Sheffield.—The Sheffield and District Unitarian Sunday School Union held its annual meeting on March 8 in Channing Hall. The meeting was a good one, all the schools being well represented. The following were elected officers for the ensuing year:—President, Mr. S. E. Deeley; vice-presidents, Rev. J. W. Cock and Mr. C. R. Webster; secretary and treasurer, Mr. H. Smith. The committee were instructed to make the necessary arrangements for a teachers' week-end summer session at Bradwell, from July 30 to August 1. The report showed that there were over 700 scholars in the Union, and 89 teachers, this being an increase on the previous year of over 25 scholars and one teacher. There are over 150 scholars above the age of 16. Teachers' quarterly conferences have been held at the different schools during the year, and quarterly exchange addresses given to the scholars. All the schools report good work during the past twelve months.

Southend-on-Sea.—On Wednesday, March 16, the Rev. Addison A. Charlesworth delivered an able lecture on "The Merchant of Venice." He gave a masterly analysis of the motives and conditions of the various characters in the play, together with an exposition of its plot and development, which was much appreciated by the large audience gathered to hear him.

Unity Church, Islington.—Departure of the Rev. E. Savell Hicks, M.A.—The Rev. E. Savell Hicks, M.A., minister for the past 6½ years at the Unitarian Church, Upper-street, preached his farewell sermons to good congregations last Sunday. Mr. Hicks has accepted the charge of the St. Stephen's Green Church, Dublin, and will commence his duties almost immediately. On Sunday morning Mr. Hicks preached an eloquent sermon, his text being taken from the Book of Proverbs, "Give heed unto the word, and put thy trust in the Lord." Mr. Hicks said that Unity Church had stood for two centuries and a half for freedom, progress, useful service, and the uplift of human kind. It started its existence as a small body of persecuted worshippers, meeting Sunday by Sunday in fear of their life and liberty. A memorial stone in the church indicated that the congregation originally assembled in Blackfriars in 1667 under the ministry of Rev. Matthew Sylvester, and was removed in 1734 to Little Carter-lane in the shade of St. Paul's Cathedral, finally being brought to Islington in 1862. The first minister was one of those two thousand men, to whom a window in that church was dedicated, who were driven out of the Established Church by the Act of Uniformity of Charles II. Another of its ministers had suffered imprisonment. The difficulties and dangers faced and overcome by those men in the bitter disappointing times of Charles II. were great. The congregation of Unity Church owed much to the men and women of the past who had placed conscience above all else. In these easy days men were prone to wail about their difficulties; that their problems were vast and opposition great; but there was no comparison with those men of the seventeenth and eighteenth centuries, when the great bulk of Englishmen were still uneducated, and when men were just beginning to dare to think for themselves on matters of religion. The past was a priceless heritage, a great possession; were they divorced from it, existence would be like staring at a blank sheet of paper with a mind devoid of ideas. Mr. Hicks desired his congregation to feel the mighty hand of the past, to think of the Providence watching over them and of the God who brought them out of the house of bondage. Religious life was more than a devotional exercise. It should be an inspiration to further life and thought outside the church. It was more than a mere

meeting-place for worship. In London it was necessary, above all, that the church should be the true meeting-place of soul with soul, and friend with friend. He desired the members of the church to minister to one another; to help one another; to join the spirit of the past and its stalwarts with the present; to give heed to the word, to the wisdom and inspiration of the past, and to all that was good and beautiful in human life. He committed the church to their charge. He had laboured in it for six and a half years, and had given to it the best that in him lay, but they were its true ministers. As disciples of Christ they were responsible for it to God. He hoped that in that church love to God and man would be writ large, not in illuminated scrolls, but in the broader lettering of human life welded together into links of high purpose; joined in the fetters that wore easy as silk, but bound like twisted steel, of which men and women might be justly and greatly proud.

NOTES AND JOTTINGS.

ONE of the most interesting social events of the Lenten season in Boston is, according to the *Westminster Gazette*, the annual display and sale of flowering bulbs by Mrs. Margaret Deland, known in this country as the writer of "John Ward, Preacher," and many other delightful tales. About sixteen years ago Mrs. Deland felt dissatisfied with the conventional methods—fancy fairs and the like—of raising money for charity, and the thought occurred to her that she might do something by selling among her friends the results of her labours in the garden. The first year she disposed of about half a dozen bulbs. Now she grows and sells from four to five thousand. The sale takes place in her own house in the Back Bay district. It is not advertised, but the initiated understand what is meant when they read in the papers a "personal item" announcing that "Mrs. Deland hopes to have her jonquils blossom next Monday."

MAETERLINCK'S Biblical drama, "Maria Magdalena," was produced for the first time at Leipzig early in the month. The Censors will not, however, permit the play to be produced in Prussia. In its general character it resembles Paul Heyse's "Maria von Magdala," and is based on the Bible story. The voice of Christ is heard, but the Redeemer does not appear on the stage.

A MEETING was held at the House of Commons last week to consider the question of forming a committee of members interested in the work of the Anti-Slavery and Aborigines' Protection Society. Sir Charles Dilke was in the chair. Mr. H. W. Nevins gave the committee an account of his journey through the Angola Hinterland, whence the native labour is obtained for the cocoa plantations of the islands, and his statements were confirmed by Mr. Joseph Burt, the commissioner of the cocoa firms, who said that when he and Mr. Cadbury were on the West Coast, it was reported to them that during the year nearly 6,000 native labourers were imported into the islands. Allegations concerning cruelties in connection with the system of labour in Peru were also discussed.

MR. CHARLES FROHMAN has conceived the happy idea of "a repertory theatre for the East End, where the poorest playgoers will be able to see good plays acted by good actors." The same excellent idea occurred to Mr. Frederick Whelen a few weeks ago, and he gave expression to it in a lecture at the Playgoers' Club. He is personally of opinion that the poor man's theatre ought to be situated in South London, where you find "the real drabness—the utter want of life and colour—that we all want to abolish," and which does not exist now to quite such an appalling extent in Whitechapel. In connection with this, it is interesting to learn from a letter which has appeared in the *Daily News*, that "Electra," in Professor Gilbert Murray's beautiful translation, has been played by "The People's Free Theatre Company" eight times in the Public Hall, Canning Town, the last occasion being March 16.

It is announced that the Rev. J. H. and Mrs. Harris resigned their positions as organising secretaries of the Congo Reform Association some months ago; the resignation to take effect after Easter. It was felt, however, that in view of their intimate acquaintance with the natives of Africa and the unfortunate conditions prevailing in several parts of the Continent, their services should be retained in the interests of oppressed native people. With this object in view the Amalgamated Anti-Slavery and Aborigines' Protection Society has offered to them, and they have accepted, the positions of organising secretaries.

WE drew attention recently to the forthcoming visit of Dr. Hunter to America, where he is sure of a warm welcome from the Universalists of that country. "Dr. Hunter's coming means," says the *Universalist Leader*, "that in the mind and heart of this leader of the Congregationalist Church of Great Britain, the Universalist Church is no longer on the outside, but in the front rank of the Christian forces of the world. He believes that the Universalist Church has the greatest contribution to make to the Christian forces of this modern world, and he is frank enough to say so, and to come across the ocean to extend the hand of fellowship."

WE have received from the Humanitarian League a pamphlet on "The Fate of the Fur Seal," which makes painful reading, but which ought to be in the hands of all animal lovers who are trying to champion the dumb beasts against the barbarity of man. We cannot think that anyone who reads the ghastly descriptions of the way the seals are "driven" and slaughtered, which are vouched for by such authorities as Professor Lloyd Morgan, Sir George Baden-Powell, Professor Elliott (the chief American authority on seals), Dr. Gordon Stables, Sir Conan Doyle, and many others, will ever again feel desirous of possessing garments made of fur which is obtained in such a brutal and barbarous manner. Mr. Joseph Collinson, the writer of the little book referred to, has gathered together "a mass of information from the reports of Government officials, the works of eminent scientists, circumpolar explorers and travellers, sea captains, merchants, and other trustworthy eye-witnesses," and this constitutes, he says, "a terrible indictment of the seal industry as it is at present carried on."

WE learn from the *Subodha Patrika* (Bombay) that the General Committee of Sadharan Brahma Samaj, have unanimously elected Principal Heramba Chandra Maitra, President of the Samaj, as delegate to the World's Congress of Religious Liberals to be held at Berlin in August. Mr. Maitra will be heartily welcomed as the representative of Indian Theism, and it is to be hoped that his presence will stimulate the interest which is already being taken in the proposed pilgrimage of religious liberals from the west to India. It is suggested that such a pilgrimage should last six months. The travellers would enter India some time in November, not earlier than 1911, beginning at Bombay, and put themselves under the care of the Brahma Samaj, having meetings at Lahore, Benares, Calcutta, and other places. They would then proceed to Ceylon, Australia, possibly New Zealand, to Hong Kong, and Japan, the English delegates returning by way of the Siberian route to England, and the Americans proceeding to the Sandwich Islands, and back to America by way of San Francisco. No efforts will be made in this direction, however, unless men of first-class ability can be brought into sympathy with the ideals and aims of Hindoo Theism, and other forms of religious liberalism in India.

"THE Five Men who have made Shorthand what it is," has been sent to us by the British Schools of Commerce and Journalism. It is a sixpenny book, giving brief accounts, with portraits, of the three Pitman brothers, Mr. T. A. Reed, and Mr. Oliver McEwan, who is said to be the greatest living authority on shorthand. At the end is a summary of "McEwan's Royal Shorthand," which is declared by many experts to be superior to any other system of stenography yet invented.

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